

EMILE ZOLA, NOVELIST AND
REFORMER 3

Jesuit missionaries among the Japanese, but their principles were incompatible with tolerance. Throwing caution to the winds, they dictated when they should have been content to teach and persuade, destroyed native shrines, and plotted •with disaffected nobles, in such wise that Christianity, after recruiting, it is said, some two hundred thousand adherents in the realm of the Rising Sun, was placed under interdict by the Emperor. Terrible slaughter ensued, and among those who perished at the hands of the Shintoists and Buddhists was the zealous Griovanni Battista JZola. In our own times, under the pontificate of Pins **IX**, he was placed, like the other holy martyrs of Japan, among the saints of the Roman Catholic Church.

At the confluence of the eighteenth and nineteenth centuries, another' Zola, likewise a Churchman, rose to a position of some eminence. This was the Abate Giuseppe Zola, born in 1789 at Concesio, near Brescia, in which city he became successively librarian, professor of morals, and rector of the university. But he was a man of broad views, one whose dream was to reform and rejuvenate the Church—even like Abb^e Pierre Fromentin] fmile Zola's "Lourdes" and "Rome." In 1771 the theological views professed by Giuseppe Zola brought him into

conflict with
his Bishop and the Jesuits, He was forced to
quit the
university; a three-volume work which he
had written
on the early Christians prior to Constantine
and two vol-
umes of his theological lectures were
denounced to the
Congregation of the "Index expurgatorius";
and—in this
instance also like AbM Pierre Froment—he
journeyed
to Borne in the hope of justifying himself. la
the end —
once more anticipating Abb4 Pierre — he had
to make his